

4. 1 implore the first (of the **gods**),*
 the object
 of sacrifice, that he will become my
 messenger^ and
 narrate (my condition to the other
 deities). Where?
 Aern, is thy former beneyolence ? "What
 new being
 now possesses it ? Heaven and earth₅ be
 conscious
 of this (my affliction)

§.' Grods, who are present in the three
 worlds^ who'
 abide in the light of the sun, whercj
 now, is.your
 truth ? "Where, yonr. untruth ? Where,
the ancient
 invocation (that I have addressed) **to**
 you ? Heaven
 and earth₇ be conscious of (**my** affliction
 j.

6. Where₇ deities, is your observance of
 the Varga XXL
 truth ? Where₃ the (benignant) regard of
 YAEU&A ?
 Where is the path of the mighty AKYAifAsr^
 (so
 that) we may overcome the malevolent ?
 Heaven
 and earth₅ be conscious of this (my affliction).

7* I am he₇ Gods₇ who formerly recited
 (your
 pralse)₅ when the libation was poured
 out.- Yet
 sorrows assail me₅ like a wolf (that falls
 upon) a
 thirsty deer. Heaven and earth^ be
 conscious of
 this (**my** affliction).

8. The ribs (of the wel close) round
me, **like**
the rival wives (of one husband): cares
 consume
me, S'AiMD8.A!nr₇—although thy
 worshipper^—as a rat

^a According to the *{Aitareya} Brakmana* *^ Agnir v&i avamdk*; which the Scholiast explains, the iist-prodnced of all the gods; as, by another text, *A ^ir-mukham pratJuimo de? aidndm ^—*

Agni is the mouth. ^ the first, of the deities.

^b *Varuna* is here explained to mean the ' ohstector of efii/ .as what is tmdesEred ^*anuMmndr&M*); *Arf&mm*, the resfeaiQer of enemies (*mrindm my&nte*].